ISLAM
The Only Way Out Of Anxiety

By

Abd Assamii Almisry

Cambridge P. E.

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INTRODUCTION

All humanity is searching for peace. But where is the straight path to peace ?

"Like all promethean myths, the myth of progress has its sequel in human suffering. Dethroning providence and faith by progress and profanity, man on his own has known neither joy nor freedom. The Enlightenments offspring, a rational humanity liberated from superstition of religion; has given us the nightmare of apartheid, the famine, family-deterioration and the Bomb. Science, the greatest creation of the rational mind, has turned out to be a spectre of doom, posing the greatest threat to our natural environment and our human existence. If there has been any progress since Western man rebelled against God and deified himself in the age of enlightenment, it has been the spheres of human suffering, greed and oppression. Little wonder that today the doctrine of progress tolls the knell of Apocalypse. Before the prospects of his own extinction, the promethean man shuns his own shadow and suffering humanity despairs of its own future. As victims of progress, surely, thinkers have an obligation to put the promethean fetish of progress on trial by exposing the injustice that secular man has committed against humanity in the name of development, rationality and humanism "(1)

Not only against humanity, but this progress is, also responsible for the loss of meaning which today haunts the Western man like a spectre.

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(1) London magazine: Inquiry Jan., 1988.

Is it not true that after a few odd centuries of progress, the secular, western man is profoundly miserable today, haunted by the fear that his civilization may be facing the same doom that befell earlier cultures, challenged, however, not by the hordes of alien barbarism but threatened to the core by the worms of inner decay ?

Western civilization today displays all symptoms of an acute identity crisis.

But before I start to explain the aim of this book; I like to remind you of some historical facts you can easily read in the true books of history.

How can you explain that out of the civilization that was breasted by the church of "love", came the Bomb, the Inquisition, the Crusades, the Holocaust, the environmental death of nature ? How is it that within the civilization of "fanatical" Islam, all religious minorities could preserve their freedom of conscience and survive as communities whereas the dominant civilization achieved the "final solution" of its minorities by throwing them out of their homes or by complete extinction? How is it that "remote Killing and annihilation of the unarmed innocents is the secret of world dominance of the secular civilization ? Only conception of power sufficiently removed from morality could have given us these gifts. How come that the militant, fanatic Islam could never produce these monsters ?

In St. Matthew Gospel it is stated "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of

thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Wherefore by their fruits Ye shall know them" (7 : 15 - 20)

Thus, practice reveals the true essence of theories. Man will know if his needs are satisfied or not, if he is really free or he is still bound with many chains and if he is content and happy or he is still in bewilderment.

In fact, Capitalism, Socialism and secular science and theories led man to complete bewilderment and misery. He made idols and false prophets of his own thought and then, he worshipped them.

Exactly as the image of the world before Islam, during the era of ignorance.

Islam has come to present God's regime. It is not the thought or theories of man. It is the guidance of God who knows well his creatures and what is best for them.

Islam has brought to humanity unification in stead of polytheism, love instead of hatred, fraternity instead of fanaticism and justice instead of injustice.

It is the message of all prophets.

It was put into practice for more than one thousand years. It proved a great success.

Man under Islam is a slave only for God. Thus, he feels true freedom as far as he sticks to the message of heaven.

The reader will come across many quotations from the glorious koran. I would like to mention that those lines of

the glorious Koran translated into English cannot be accepted as giving the precise meanings of the glorious koran. It is hard or impossible to communicate the whole truth revealed in any chapter into any other language but the Arabic.

Anyhow, this book is an attempt to call humanity back to the straight way.. the way of Allah.

Before ending I beg to acknowledge with gratitude the information and help given by my kind friend Mr. Jamal Barghooty.

Meadi January. 1989

A.A.



What is Islam ?

What is Islam?

Islam is not Mohammadism. It is Islam. But, Mohammad is the name of the Prophet through whom Islam was revealed. The name of the system as clearly stated in the Koran is Islam.

"This day have I perfected for you your religion and completed My favour on you, and chosen for you Islam as a religion". (5 :3)

The various prophets were preachers of Islam among different nations and in different times. Mohammad was the last and most perfect exponent of Islam.

For this reason, Michael H. Hart, the American scientist, when he wrote his book (The 100) ; he started with Mohammad. This book was meant to be an educational guide to the great movers and shapers of the world, those few men and women who have most influenced human history.

Mr. Hart said, "My choice of Mohammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels."

"Of humble origins, Mohammad founded and promulgated one of the world's great religions, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and persuasive". -1-

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(1) p. 33 from "The 100".

This has not been by mere coincidence. It has been due to Islam, God's message to humanity.

The fair principles and ideals of Islam run in harmony with all the rules of the universe including man.

The Koran-the holy book of Islam-guides his disciples to attain the best manners for the themselves and the best behaviour towards others.

At the same time, it respects the dual nature of the human-being ; body and soul. It does not deny the needs of either of them. It keeps balance between the soul and the body.

Thus, it does not leave a man at a loss on the earth, because if life is only matter, it will be a thick jungle of dark materialism unpierced by any ray of light from mind or soul which is the true secret of humanity and reason of its being.

So, Islam is the religion of moderation in every aspect of life, moderation that leads to peace between the soul and the body, between man and his brother, and between man and the whole universe.

It is peace. Peace is its very essence.

The root-meaning of the word Islam is to enter into peace. A Moslem makes peace with God, man and his environment.

Peace with God implies complete submission to His will, and peace with man is not only to refrain from evil or injury to another but also to do good to him.

It is stated in the Koran :

"Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve" (2 : 112) (1)

Thus, Islam in its very inception, is the religion of peace and its two basic doctrines, the unity of God and the brotherhood of human race.

Islam, in its principles, has a two-fold significance; one is a simple confession with the tongue whether accompanied with belief in the heart or not.., the other is above belief and it means that along with confession, there is belief in the heart and a fulfillment in practice, and resignation to God in whatever He brings to pass or decrees. That means subduing one's desires to the will of God.

Islam is the last of the great religions that have revolutionized the world and changed the destinies of nations. It contains within itself all religions which went before it.

Thus, it required its followers to believe that all great religions of the world that preceded it have been revealed by God.

Moslems are told in the Koran to say :

"We believe in Allah and that which has been revealed to us and in that which was revealed to Abraham and Ismael and Isaac and Jacob and the tribes, and in that which was

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(1) The first figure stands for the number of the chapter and the second figure for the number of the line.

given to Moses and Jesus, and in that which was given to the prophets from their Lord, we do not make any distinction between any of them, and unto Him we have surrendered: (2 : 136)

Therefore, a Moslem believes in the prophets and scriptures of all nations. Islam is an all comprehensive religion and the Koran is a combination of all the sacred scriptures of the world : "A message from Allah, reading purified pages, containing correct scriptures:. (98 : 2,3)

The religious consciousness of man has developed slowly and gradually down the ages, and the revelation of the great Truth from on high was thus brought to perfection in Islam. God says in the Koran :

"This day have I perfected for you your religion and completed My favour on you, and chosen for you Islam as a religion". (5 :3)

To this truth, the words of Jesus Christ allude :

"I have yet many things to say unto you but ye cannot bear them now. Howbeit when he, the spirit of truth, is come, he will guide you into all truth" (Jn : 16 :12 , 13)

Thus it is the great mission of Islam to bring about peace in the world by establishing a brotherhood of all the religions of the world and to meet all the moral and spiritual requirements of an ever-advancing humanity.

But, the sphere of Islam is not confined to the next world; its primary concern is rather with this life and that man who can through a righteous life here on earth may attain to the consciousness of a higher existence.

"And so it is that the Holy Quran deals with a vast variety of subjects which affect man's life. It certainly, deals with the ways of devotion and the forms of worship. It also, deals with the problems of the world around us, questions of relations between man and man, his social and political life, institutions of marriage, divorce and inheritance, the division of wealth and the relations of labour and capital, the administration of Justice, military organization, peace and war, national finance, debts and contracts, rules of the service of humanity, laws for the help of the poor, the orphan and the widow, and hundreds of other questions the proper understanding of which enables man to lead a happy life. It lays down rules not only for individual progress but also for the advancement of society as a whole, of the nation and even of humanity. It casts a flood of light on problems relating to relations not only between individuals but also between the different states and nations into which humanity is divided. And all these rules and laws are made effective by a faith in God. It prepares man for another life, It is true, but only through making him capable of holding his own in this" (1)

Its basis is love, concord, sympathy, kindness to one's fellow men. It is true that these ideals are the message of every religion.

But, now, humanity is in a great need of a religious awakening to be saved of this dire case of bewilderment and loss.

Fourteen hundred years ago, it was Islam that saved hu-

(1) p.6 "The Religion of Islam" by Maulana Muhammad Ali.

manity from crushing into an abyss of savagery, that came to the help of a civilization whose very foundations had collapsed and that set about laying new foundation and rearing an entirely new edifice of culture and ethics.

A new idea of the unity of the human race as a whole. The idea was able to weld together nations which had warred with and hated each other since the world had begun because it obliterated all differences of colour, race, language, geographical boundaries and even differences of culture.

It put instead, the idea of brotherhood and unity of the human race. It is the role of Islam today to restore the human civilization from disaster as it did before.

J.H. Denison in his book "Emotion as the Basis of Civilization" says : "In the fifth and sixth centuries, the civilized world stood on the verge of chaos. The old emotional cultures that had made civilization possible, since they had given to men a sense of unity and of reverence for their rules, had broken down, and nothing had been found adequate to take their place..

"It seemed that the great civilization which it had taken four thousand years to construct was on the verge of disintegration, and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next and law and order were unknown...

"The old tribal sanctions had lost their power...The new sanctions created by Christianity were working division and destruction instead of unity and order... Civilization like a gigantic tree whose foliage had over - reached the world

stood tottering ...rotted to the core...was there any emotional culture that could be brought in to gather mankind once more into unity and to save civilization?

"It was among these people of Arabia that the man was born who was to unite the whole known world of the east and south" (PP. 265-269).

Yes, Mohammad, peace be upon him, was sent at that time with Islam, his message, to rescue a world lost in bewilderment and chaos.

Because, God says :

"Mankind were one community and Allah sent (unto them) Prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind" (2 : 213)

Islam laid the basis of a brotherhood of men which knows no bounds. It is a great force which has been able to achieve a miraculous transformation of world condition in an incredibly short space of time...less than one century.

Islam, still, offers a solution of the most difficult problems which confront mankind today.

Materialism, the idol of our time, can never bring peace and mutual trust among nations. The curse of nationalism has been responsible for most of the troubles of the ancient and the modern worlds.

Islam is the only solution because it is an international religion which preaches the equality of all races and the unity of the human race.

God say :

"O mankind ! Lo We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is knower, Aware". (49 : 13)

Thus H.A.R. Gibb in his book" Whither Islam" says :

"Within the Western world Islam still maintains the balance between exaggerated opposites. Opposed equally to the anarchy of European nationalism and the regimentation of Russian communism, it has not yet succumbed to that obsession with the economic side of life which is characteristic of present - day Europe and present - day Russia alike. Its social ethic has been admirably summed up by professor Massignon : "Islam has the merit of standing for a very equalitarian conception of the contribution of each citizen by the tithe to the resources of community; it is hostile to unrestricted exchange, to banking capital, to state loans to indirect taxes on objects of prime necessity, but it holds to the rights of the father and husband, to private property, and to commercial capital. Here again it occupies intermediate position between the doctrines of bourgeois capitalism and Bolshevist communism" (PP. 378, 379).

Islam can solve all the problems which puzzle a man today and stand between him and his happiness and peace of mind.

Islam, as its very name indicates, can bring true happiness to human race. It has nothing to do with the misconceptions of the anti-religious movement because :

(1) Islam is a keen call for learning and knowledge. The first lines from the Koran revealed unto Mohammad were :

"Read in the name of thy Lord who creates, Creates man from clot.

"Read : and thy Lord is the most Bounteous, who teaches by the pen,

"Teaches man that which he knew not". (96 : 1-5)

(2) It urges for knowledge and hard labour. It has never taught the people to pray for their needs instead of working for them.

(3) "Islam came as the friend of the poor to which history affords no parallel. It raised men at the lowest rung of the social ladder to the highest positions of life, it made slaves not only leaders of thought and intellect but actually kings. Its social system is one of equality which is quite unthinkable in any other nation or society. It lays down, as one of the fundamental principles of religion, that the poor has a right in the wealth of the rich, a right which is exercised through the state which collect annually a fortieth of the wealth amassed by the rich, to distribute it among the poor".(1)

It is true that Islam teaches man to pray. Prayer, that makes man fit for harder struggle and to carry on that struggle in the face of failure and disappointment, by turning to God who is the source of all strength.

Again, I can assure you that Islam is the religion of moderation in every aspect of life.

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(1) p.p. 13, 14 from "The Religion of Islam" by Moulana Muhammad Ali.

The Human Society Under Islam

The Structure of the Community

The aim of the social laws of Islam is to build up a nation of good brotherhood on the earth.

God says :

"O mankind ! Lo ! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo ! the noblest of you in the sight of Allah, is the best in conduct. Lo ! Allah is knower, Aware. (49 : 13),

"Mankind were one community" (2 : 213). and :

"Verily, this Brotherhood of yours is a single Brotherhood. And I am your Lord and Cherisher : therefore Serve Me (and no other)" (21 : 92)

It is a nation built on love and mercy. The qualities of love and mercy in God are emphasized in the Koran more than in any other sacred book.

"Not only does every chapter open with the two names Rahman and Rahim (the Beneficient, the merciful), thus showing that the qualities of love and mercy are predominant in Divine nature, but the Holy book goes further and lays the greatest stress in explicit words on the immeasurable vastness of the Divine Mercy" (1).

The following may be taken as examples :

"He has ordained mercy on Himself" (6 : 54)

"Your Lord is the Lord of all - encompassing mercy" (6 : 148)

(1) P. 165 from "The Religion of Islam" by Maulana Muhammad Ali.

"O My servants ! who have acted extravagantly against their own souls, do not despair of the mercy of Allah, for Allah forgives the sins altogether" (39 : 53).

Man, also , is called upon to deal with good intention and tolerance towards his fellow - men. God says :

"The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then Lo ! he, between whom and thee was enmity (will become) as though he was a bosom friend" (41 : 34)

And so the Divine Mercy encompasses all human beings, believers and unbelievers.

The enemies of the prophet were having mercy shown to them :

" And when we make people taste of mercy after an affliction touches them Lo ! they devise plans against our communications" (10 : 21).

The polytheists are repeatedly spoken of as calling upon God in distress, and God as removing their distress. The picture of the Divine attributes portrayed in the Koran, is first and last a picture of love and mercy.

Thus, Islam is the direct government of Allah, the rule of God whose eyes are upon his people.

Allah is the supreme power acting in the common interest. The relation between Him and the individual is a direct one, for between Allah and the believer there is no mediator.

"What is the good of mediator between man and his

Maker, who has known him before his birth and is nearer to him than his jugular vein,? Man is alone in the presence of God, in life and in death. Islam has no church, no priests, no sacraments.

"He who adopted Islam had to forget all connections, even his own kith and kin, unless they were his companions in the faith.

"Out of the anonymity of collective life, we see personal life emerging. Henceforward man is reckoned as an individual and the individual in his turn derives what claims and duties he may have, not from his connection with the community but from his faith. The body of these believers make up the 'Islamic community" (1).

A community of believers who surrender wholly to God. It is a surrender which means the true faith in God, "From him to him".

It is the virtuous society which Islam aims to establish it all over the world because, as mentioned before, it is a universal religion.

A community built on the basis of a divine law. This divine law has been able to establish a powerful unity of thought which is the main strength of Islam. The science of this law is a part of Islamic theology.

"Accordingly, law, divine in its origin, human in its subject - matter has no other end but the welfare of man, even if this end be not at first sight apparent : for God can do nothing which does not express the wisdom and mercy of

(1) p.p. 285-287 from Oxford book "The legacy of Islam"

which He is the supreme source".(1)

The Koran - which is the main source of Islamic law - addresses all mankind without any discrimination between Arab and non-Arab, or one race and another ; all are equal before it.

The first principle of this law is justice, the essence and emblem of Islam :

"Lo ! Allah enjoineth justice and kindness and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness, He exhorteth you in order that Ye may take heed" (16 : 90)

The second principle is human virtue which is a demarcating line between rights and practical duties, recognized by jurisdiction, but at the same time a religious creed.

Thus, a Moslem must keep his pledges. No one may profit from what belongs to another , except with the owner's consent. "Be honest towards those who have confidence in your honesty"; "do not betray those who have betrayed you", these traditions and a great many others referred to by the prophet are among the general rules of Islamic law. This conception of good faith is essentially an ethical one, and is elevated to an abstract and universal notion.

The third principle of this law is urging the Moslems to establish an industrious society. Around this principle David De Santillana, Professor of history, says : "Islamic law favours every practical activity, and holds in great esteem

(1) P. 290 from Oxford book "The legacy of Islam"

agriculture, commerce, and every kind of work; it censures all those who burden others with their maintenance, requires every man to keep himself by the produce of his own labour, and does not despise any sort of work whereby man may make himself independent of others, 'L'Islam est une religion d'hommes', says Renan. Considering its spirit, therefore, we see that tendency of Islamic law is to allow human action the widest limits, and we may agree with Muslim jurists when they teach that the fundamental rule of law is liberty".(1)

This divine law is great enough to encompass the whole universe including man.

There is in creation neither incongruity nor disorder but complete regularity and uniformity.

"Allah is He who made subservient to you the sea that the ships may run therein by His command, and that you may seek of His grace, and that you may give thanks. And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all from Himself.; indeed there are signs in this for a people who reflect" (45 : 12, 13)

Thus man must approach whatsoever is in this universe guided by his upright nature imbedded in him by his Creator to obtain a happy life.

Because, there is no altering in the laws of God's creation.

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(1) P. 289 from Oxford book "The legacy of Islam"

Thus, all that pertains to Islam, be it in matters of creed, ethics or human organization, is in complete concordance with the intellect. Asked why he believes in Mohammad, an Arab answered : " I never heard him ask for anything illogical, or forbid anything logical".

In brief; Islamic community is built on :

(1) Unification in every aspect of life.

(2) Cooperative brotherhood without any discrimination.

(3) Industrious labour.

(4) Good family ties.

(5) Healthy individuals who are clean in body and thought, and are active units in the society.

But the effect of the spirit of Islam on modern civilization is detained and serious problems face humanity nowadays.

These problems are due mainly to the lack of human honest conscience.

In the following papers, we shall try to discuss the solution offered by Islam for the most grave problems.



Family In Islam

The family is the basic cell of the society. It has its great role in human life. Thus, Islam gives a great care to the legislation concerning the family so as not to leave any item open to doubt or deviation or commentary, so as to make its regulations permanent and divinely ordained. It has rescued women from their old miserable and humiliated position.

In fact, Islam has completely revolutionized the status of women, preceding all modern jurisdictions and surpassing in many aspects the women's liberation movements in the twentieth century :

(1) Before Islam: a woman was left behind as a mere chattel. She formed a part of the household and the estate of her husband or father and was inherited by sons. That was forbidden by Islam.

In pre-Islam times, some Arab tribes used to bury females at birth.

In short, a woman had no will of her own. But with the advent of Islam definite limits were drawn up. Women have been given rights in return for the duties they had so far shouldered just like Roman and Persian slaves.

Islam regards man and woman as equal whether that be in intellectual or moral deeds, "And women have rights similar to those of men over them in kindness" (2 : 298)

(2) In Pre-Islamic days a woman if single had no individual freedom, if married, she became her husband's 'ward' that is totally deprived of independence. All this

was reformed by Islam. The woman has become responsible for her own affairs. She is free to accept or reject the man who proposes to her.

(3) After marriage, she has her own money, property or trade. Because, in Islam a marriage contract does not entail an obligatory deputation or co-ownership of private property as the case in many Western countries till now.

(4) In ancient times, women were looked upon as evil entities that must be despised especially in Roman and Persian societies.

With the advent of Islam the state of women has completely changed. A pious woman has become to be considered a treasure and the embodiment of happiness. And prophet says : "The best of you are those who behave best to their wives, and I behave best to my wives".

(5) "A Moslem woman was given the right to inherit her father, brother and husband; before Islam she was not entitled to any of these rights with very few exceptions. It is certain however that she was denied the right to inherit her husband. Here is an example of what Gustave Lebon (French writer) says in this respect : "The principles of inheritance according to the Koran are highly fair and just'. He has also said that when comparing the French and English laws to Al-Sharia, we find that Moslem women enjoy a number of rights which Western countries have so far failed to grant to women."(1)

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(1) P.419 from the book of "The Third Conference of the Academy of Islamic Researches".

Marriage :

Marriage in Islam is a social contract which every Moslem must enter into, unless there are special reasons that he should not.

The prophet is reported to have said to certain people who talked of fasting in the day time and keeping awake during the night praying to God and keeping away from marriage : "I keep fast and I break it, and I pray and I sleep, and I am married, so whoever inclines to any other way than mine he is not of me".

The Koran states "He it is who created you from a single being and of the same did He make his mate that he might incline to her." (7 : 189) and " Allah has made wives for you from yourselves and has given you sons and daughters from your wives" (16 : 72).

And many other verses which explain that marriage is the union of two souls which are one in their essence on basis of love, the pride of humanity. Allah says "And one of his signs is that he created mates for you from yourselves that you may find quiet of mind in them, and he put between you love and compassion." (30 : 211).

The very fact that marriage is looked upon in Islam as a contract, shows that before marriage both parties must be satisfied so that each will see a desirable partner for life in the other. The Koran says " Marry such women as seem good to you." (4 : 3) The prophet says : "When one of you makes a proposal of marriage to a woman; then he should look at her before marriage. It is likely to bring about greater love and concord between them".

Thus, the consent of both man and woman, is an essential part of the marriage contract.

The husband must pay the dowry which is considered, in Islam, as a free gift to the bride. It may be a very small sum of money and it may be paid after marriage.

Under Islamic law, the husband is legally bound to maintain his wife and her domestic servants, whether they Belong to the Moslem faith or not. The obligation of the husband comes into effect as soon as the marriage contract comes into operation.

The wife has the right to claim a habitation of her own and to be provided for all her needs by her husband.

The obligation of the woman to live with her husband is not absolute. The law recognizes circumstances which justify her refusal to live with him. For instance, if he ill-treats her, if he has deserted her for a long time, or if he has ordered her from his house or even connived at her doing so, he cannot force her to re-enter his house or ask assistance of a court of justice to compel her to live with him. Bad conduct or gross neglect under Islamic law is forbidden.

In her house, she is the lady or the ruler. The prophet says : "Everyone of you is a ruler and everyone shall be questioned about his subjects; the king is a ruler and the man is a ruler over the people of his house, and the woman is a ruler over the house of her husband and his children so everyone is a ruler and everyone shall be questioned about his subjects".

If the Prophet says : "The man is a ruler over the people of his house", and if God says "Men are the maintainers of women because Allah has made some of them to excel others and because they spend of their property", it is just a sort of division of work. Each one of them is entrusted with the functions which are best suited for his or her own nature.

Every unit or house or any field of work must have a chief to keep order and can come to a decision for the benefit of the unit.

But, the basis of marital relations in Islam rests upon affection and charity; all the members of the family should be most co-operative.

Islam requires that family ties remain safe to build a good society. It urges sons to respect and help their parents. Allah says : "And we have enjoined upon man concerning his parents. His mother beareth him in weakness upon weakness, and his weaning in two years. Give thanks unto Me and unto thy parents. Unto Me is the journeying."

"But if they strive with thee to make thee ascribe unto Me as partner that of which thou hast no knowledge, then obey them not. Consort with them in the world kindly, and follow the path of him who repenteth unto Me". (31 : 14 , 15) and;

"Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents (father and mother). If one of them or both attain old age with thee, say not' Fie' unto them nor repulse them, but speak unto them a

gracious word.

"And lower unto them the wing of submission through mercy and say; My Lord ! Have mercy on them both as they did care for me when I was little". (17 : 23, 24)

That means that the son is bound to help his poor or weak father or mother even if he or she is not a Moslem.

These lines of the Koran lay down firmly the basis of a healthy society of cooperating and loving members.

Polygamy

"About this point Gustave Lebon [1] said that it is not only Islam that allows polygamy but the jews, persians, Arabs and some christians (the Mormons) also permitted it as well as other Eastern countries before the advent of Islam. To the nations that embraced Islam, Polygamy was far from a novelty ... It is not possible to find a religion strong enough to change natural instincts and eradicate this craving for the enjoyment of earthly love which is an inherent quality of eastern temperament and atmosphere.

"In the west where this' joi de vivre' does not dominate in the private and social life of man as much as it does in the East, we still do not find monogamy prevails except perhaps on paper, that is in the setdown laws and rarely in human nature. Lebon goes on to add that there is no reason why polygamy in the East be looked down upon though legal, when it does in secret exist in the West. On the contrary, it should be given due respect because of the frank legal recognition of a social need.

(1) A French famous writer.

"Moreover some years ago the archbishop of England came to the conclusion that the deteriorated morals of our present era cannot be remedied except by allowing polygamy. He was broadminded enough to admit that there is not a single verse in the Bible forbidding polygamy, nor did the Apostles' epistles include such a ban". (1)

Yet, Marriage cannot take place without agreement between both parties, the wife as well as the husband. Thus, there cannot be any polygamy without the second wife's consent at least.

Before Islam, there was no limit to the number of wives man could have. Let's see what the Koran says about this subject: "Marry of the women who seem good to you; two or three or four, and if you cannot do justice (to so many) then one only, or the captives that your right hands possess. Thus, it is more likely that ye will not do injustice". (4:3)

Justice among wives is nearly impossible. So, it is advisable that a Moslem should marry one unless there are such circumstances as barenness or incurable disease.

In such cases polygamy is a better solution than divorce. The innocent first wife might accept cordially the second wife to please her husband.

Sometimes a woman agrees to marry a married man when circumstances force her to it because she has come to

(1) P.421 from the book of "The Third Conference of the Academy of Islamic Researches.

love him and he loves her so much that they cannot live apart, one from the other.

When the number of men is much inferior to the number of women in a nation as was the case after the last World War, a man with two wives is most justified than a man with several sweet-hearts.

Germany was obliged after the war to recognize illegitimate children and give them the right to inherit. But a legitimate child from a legal marriage has his pride and prestige preserved.

The problem is a major one in the Western World. It cannot be solved by giving women a chance to earn their living. Islam does not oppose the work of women. But the crux of the dilemma is not the provision of bread but the provision of home-life and that problem can only be solved through polygamy, which will remain only an exception. In Egypt; it does not exceed half percent.

Thus, polygamy is a social safety valve designed by the Supreme Law Maker to preserve society in its dire need and exceptional condition from destruction, decay and moral disintegration. It is, if you wish, an emergency law used under emergency, but nevertheless abused occasionally through the ages.

Divorce

I think we need not to discuss divorce after the fort of Catholics, Italy has allowed it as well as all the world

fourteen centuries after Islam. Yet we must mention some reasons which make divorce sometimes inevitable.

The Koran states that a marriage can last only when understanding, kindness and affection prevail. Human nature, however, being unpredictable, can lead to heart changes. If and when aversion and hate reach an impossible degree, it is then in the interest of both sides to part rather than go on living in an atmosphere of tension and discontent.

Yet divorce is not an easy task in Islam. There are three stages before the divorce reaches complete separation. Efforts of reconciliation must be tried especially at the first and second stages. But after the third divorce, the lady must get married to another man and if she is divorced from the new husband, she will be able to get married newly to her old one.

We must mention, also, that if the man has the right to divorce, the woman also can claim for divorce for special reasons such as long absence or illtreatment.

Thus, if Islam accepts divorce, it recognizes the facts of practical life and human nature.

Yet, it warns its disciples of committing divorce except under incurable circumstances.

The Prophet says: "Any woman who asks for divorce for no reason will be prevented from smelling the scent of heaven".

At last, I assure the great care that Islam gives to family ties. It is more strengthened, by Islamic inheritance law which is the most fair rules of inheritance on earth.

A quick glance at these rules which safe-guard the individual and his existence in the society, proves the great difference between what was revealed unto Mohammad and - for example-the Roman Law which is looked upon by Western Jurists as their greatest legislative heritage.

Truly, these regulations of family life in Islam rescue the people from the loss they feel in our age.



Other Social Laws

Islam, as mentioned before, is a complete code of life. It deals not only with ways of devotion and forms of worship, but also, with problems of the world around us.

The Koran is simply a Guide book, and the early Moslems used it exactly as such. The Holy Koran was revealed to the Prophet over a period of twenty three years. This allowed a Moslem to assimilate each and every instruction into his daily activity and incorporate it into the structure of his personality. The society received it and applied its instructions faithfully; first eradictating bad habits of corruption, excess violence and abuse, then installing in their place the good, clean and constructive ones.

Thus, Islam organises relations between man and man, his social and political life, inheritance, the distribution of wealth and relations of labour and capital. It, also lays the basis of administration of justice, military organization, peace and war, debts and contracts, national finance, laws for the help of the poor, the orphan and the widow and many other questions the proper understanding of which enables man to lead a happy life. This equilibrium between beliefs and deeds preached by Islam is the basis of peace and security in the life of a Moslem.

A Moslem must adhere to his doctrines and obey the ordinances and regulations of Islam to reach this stage of peace.

El-Shatby - a great learned man of jurisprudence- in his book "Almowafaqat" (vol.2 p. 176) "listed the obligations

incumbent upon the Muslim. He says that the Muslim is bound to preserve his religion in both belief and practice to keep himself in good health, providing himself with necessities essential for the up-keep of his life. His mental faculties should be well cared for in a normal way, because they are the means through which God's revelations are comprehended. He has to bring up and sustain his offspring who will take his place in rendering the country prosperous. He should preserve his wealth as a means to carry out these four obligations. The foregoing is quite evident, because if we suppose that man chose to do otherwise, he would be deprived of his civil rights and hindered from doing the things he desired. Thus, he loses his free choice and becomes subject to restrictions, as regards his exercise of property rights. If he had any freedom of action, it should come about as a natural consequence to the original aim".[1]

This means that Islam is composed of two parts: doctrines (or beliefs) and ordinances which contain the practical part of the religion. But there is no sharp partition between them. In fact they are wholly intermixed.

The Koran always describes the believer as the man of good deeds. This description often comes in the Koran as "Those who believe and do good".

There is an organic relation between the principles of belief and those of action. Beliefs must form the roots (or the

(1) P.345 from the book of "The Third Conference of the Academy of Islamic Researches".

source) of actions or regulations of a Moslem. In other words, when a Moslem develops his beliefs, they will have their reflection upon his deeds.

Islam is based on five principles :

1. The two witnesses, "I confess that there is only one God and Mohammand is the Prophet of God".
2. The prayer.
3. The fasting of Ramadan month.
4. The alms or tithes.
5. The pilgrimage to Mecca, (annual international meeting for Moslems). It is obligatory once in a life time for those who can afford for it.

Brotherhood

As mentioned before, brotherhood is one solid foundation of the Islamic society.

I shall speak, briefly, about prayer as an example of the principles of belief and how it shares in building brotherhood in the society.

Prayer is really the first step in the inward progress of man. It is his highest spiritual ascent. It keeps him away from evil and thus enables him to attain his perfection. It helps him to realize the divine in him. That realization motivates him to attain the highest degree of moral and spiritual perfection.

Prayer takes place five times each day and night in congregation at the mosque. Thus, it is, also, a means of

levelling all differences of rank, colour and nationality, and the means of bringing about cohesion and unity among the people which is the necessary basis of a living civilization.

It is stated in the Koran that prayer is useless unless it leads to the service of humanity :

"So woe to the praying ones, who are unmindful of their prayers, who do good to be seen, and withhold alms". (107:4-7)

Again cohesion and unity are the mother of our social building, of fraternity. God says:

"O mankind! Lo! we have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is knower, Aware". (49:13)

That is the basic rule of Islam towards humanity:

No colour bar,

No caste system,

But complete equality.

This rule is confirmed many times in the sayings of the Prophet. He used to tell his people "You all come from Adam and Adam is from dust. An Arab has no merit over a non-Arab, unless he is of a greater piety". He, also, shuns many Arabic traditions such as boasting with ancestry, wealth, dignity and many other aspects-known before Islam-as criteria for the assessment of values and bases of discrimination.

This rule was carried out strictly especially among the pioneer Moslems.

Once, the Second Caliph, Omar Ibn Al-Khattab summoned his commissioner in Egypt Amr Ibn Al-Aàss and his son, to Madinah- the capital then-when a weak Egyptian Copt had lodged a complaint to the Caliph against Amr's son for having beaten him . In front of a big congregation, the Copt beat the son of his country's commissioner. Amr himself was blamed by the Caliph who said to him "Since when have you enslaved the people who are born free by their mothers".

A sublime statement and an eternal one which will always be remembered as an ideal of equality among all human-beings who ought to live without any discrimination between the strong and the weak.

The Moslem is imbibed this spirit of equality through his daily prayers.

Being a meeting-place of all Moslems five times daily, besides special occasions, the mosque serves as a training ground where the doctrine of the equality and fraternity of mankind is put into practice. It is undoubtedly true that every religion is based on the two fundamental principles of the Fatherhood of God and the brotherhood of man, but it is eqally true that no religion has successfully established a living brotherhood of man as Islam has. The secret of this unparalleled success lies in the mosque. The mosque enables Moslems to meet five times a day on terms of perfect equality and in spirit of brotherhood. There, they all stand in rows before their Great Creator knowing no

difference of colour or rank, all following the lead of one man. All differences and distinctions, for the time-being, are obilterated. The doctrine of brotherhood of man is brought into practice five times a day in the mosque which in this way becomes the training ground of equality and fraternity.

Thos people who meet daily at the mosque will naturaly ask about their absent brother and seek whether he is ill or in need of any help.

This spirit of fraternity is strengthened by the spirit of love and mercy preached fervently in Islam as they are some of the attributes of God.

This fraternity had reached a summit never repeated in human history when the prophet and his Meccan friends migrated to Madinah.

Those emigrants left all their money, property and even some of their wives - who were captured or who refused migration - in Mecca. They were in a state of dreadful poverty.

The prophet established an atmosphere of brotherhood among the emigrants (called then the Muhagereen) and the Moslems of Madinah (known as Al Ansar - Helpers -).

Every helper divided all what he owned with his emigrant brother by self-motive and without any compulsion.

It was a wonderful image of brotherhood and unimaginable peaceful redistribution of wealth in the new Islamic state founded in Madinah. It was a practical true

interpretation of God's words :

" The believers are naught else than brothers. Therefore make peace between your brethren and observe your duty to Allah that haply ye may obtain mercy ". (49 : 10).

Penal Law

God says :

" Whoever does an atom's weight of good shall see it, and whoever does an atom's weight of evil shall see it." (99 : 7,8).

That is absolute justice. But, It is, also, a dreadful menace to humanity. Because man alone, of the whole living creation, has the power to discriminate between good and evil. And so acute is his perception of good and evil that he will strive with all his might to promote good and to eradicate evil.

Yet, the person who can escape, in this life, the hand of law, will escape punishment of the world.

Thus, Islam promotes the belief in resurrection to awaken consciousness in man. It is one of the principal beliefs in Islam.

The law of God rewards and punishes in this world and in the hereafter. The punishment of God is more severe and His reward is much greater.

But, the penal law, in Islamic jurisprudence, is confined to punishments for crimes mentioned by the Koran and the Sunnah, while other punishments are left to the discretion of the ruler.

We must, also, mention that all violations of Divine limits are not punishable in this life. Punishment is inflicted only in those cases in which there is violation of other people's rights. So, neglect of prayer or omission to perform pilgrimage are not punishable. But to stop paying alms, the poor due, is tantamount to rebellion.

The punishable crimes in Islamic law are those which affect society. They are murder, highway robbery, theft, adultery, accusation of adultery and drinking wine.

Before discussing some punishments in detail; it is necessary to mention that the Koran lays down a general law for the punishment of offences in the following words :

"And the recompense of evil is punishment proportionate thereto, but whoever forgives and amends, he shall have his reward from Allah" (42 : 40).

It is a rule of wide application especially in case of personal offences. Besides the basis, applied to every civilised code, is the punishment of evil should be proportionate.

We must, also, mention that suspicion is not enough to prove the sin of adultery, libel, theft or drinking wine.

The prophet says "try to keep your fellow Moslem away from sin. If you can help him out of it, do so, and do not punish him, because it is better to err in forgiveness than to err in punishment".

Then the mercy of God enveloped everybody and everything. His call for forgiveness for those who repent is

unmistakable. He says :

" Say : O my slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, who forgiveth all sins. Lo ! He is the Forgiving, the Merciful. (39 : 53).

But, after all these precautions and conditions of security, there must be a severe punishment for the aggressor because :

" And here is life for you in the law of retaliation, O men of understanding" (2 : 179).

The expression "Life for you" used in the Koran to indicate that retaliation guards the community against criminals, provides safety from fear and reduce crimes in order that the society may live a normal and peaceful life.

Thus, God says about theft crime :

"And as for the man who steals and the woman who steals, cut off their hands as a punishment for what they have done, an examplary punishment from Allah, and Allah is Mighty, Wise.

"But whoever repents after his iniquity and reforms himself, Allah will turn to him mercifully; for Allah is Forgiving, Merciful" (5 : 38, 39).

It is proved practically that imprisonment for theft has scarcely any deterrent effect upon the thief.

Prisons, all over the world, east and west, are full of thieves. Hundreds of millions of pounds are spent to keep these prisons and pay salaries for an ever increasing number of policemen.

On the other hand, in a country where God's penal law is in practice, there are approximately no thieves and no need for such enormous expenses. There is peace. Every one at hearing the call for prayer leaves his shop open and goes to the mosque fearing nothing.

One hand may be cut off during the whole year. But the greater benefit is to protect the nation against such a crime and living in peace and free from fear.

Why is it called savagery then if in Europe the thief is sentenced to death in many communist countries ?

Moreover, cutting off the hand cannot be carried out except after guaranteeing the minimum necessities of life for every citizen, that is dwelling, food and clothes for winter and summer.

Thus, Omar Ibn El Khattab, the second calif, stopped this punishment during the famine that happened during his reign.

We may add that Islamic laws observe that punishment should not result in irreperable damage, that it should be swift, and that it does not incite the offender to a more harmful behaviour. A profound comparison between the harm resulting from long imprisonment, and from corporal punishment would show that in the first instance, the offender is separated from his family over a long or short term according to the offence, secondly that he lives in the company of other criminals and is affected by their influence so that he is sent to prison with one character defect and a crime which he might have committed incidentally, but when the term of confinement is over, he leaves the

prison with many moral defects and possibly may have become, in the meantime, a social misfit. Thirdly, he suffers from loss of dignity, becomes a mere number not even called by his own name, fourthly, he becomes a paralysed human power, fifthly, he suffers corporal punishment in case of misdemeanours against prisom regulations. as happens to prison inmates when breaking prison-laws.

To all these harmful results is added the deprivation from liberty, which is the original punishment. Corporal punishment (as flogging) on the other hand even though undiginified, does not last more than one hour after which he can recover his self-respect if he chooses to reform his conduct and can resume normal life among his people. In this way he becomes safe from the company of evil doers.

Thus, corporal punishment is less harmful and more effective,whereas imprisonment brings about more lasting and harmful results against the community.

The Koran does not mention the sort of punishment for drunkenness but the prophet inflicted punishment in such cases. The punishment was flogging. It was limited to eighty stripes in the reign of the second calif; Omar.

The same number of flogging is the punishment for the false accusation of adultery.

It is a dangerous accusation which threatens matrimonial relations and the reputation of the accused. Thus, who dare to accuse any one of adultery must have four witnesses or he will be punished himself.

" And those who accuse free women, then don't bring four witnesses, flog them, giving eighty stripes, and do not admit any evidence from them ever, and these it is that are the transgressors.

"Except those who repent after this and act aright, for Allah is Forgiving, Merciful" (24 : 4, 5).

Islam is very strict about equality before the law.

The prophet, once, warned the people saying "Those befor you went astray, for, when one of them committed a crime and he was a great man, they would not punish him, and when he was a poor man they would execute the punishment. By God; if Fatimah the daughter of Mohammad steals, Mohammad shall cut off her hand."

Because, the Islamic penal law is set up to protect the society against crime and oppression.

Mr. David De Santillana seid about that penal law :

> "The object of law is the prevention of evil, hence two main principles : equality and good faith.

1- Equality : 'The white man is not above the black nor the black above the yellow; all men are equal before their Maker', said the Prophet. Equal before God, members of a great family in which there is neither noble nore villain, but only believers. Muslims are equal before civil law, and this equality was proclaimed at a time when it was practically unknown throughout Christian society.

2- This law, equal for all, rests essentially on good faith.

Muslims must keep their pledges. No one may profit from what belongs to another Muslim, except with the owner's consent. 'Be honest towards those who have confidence in your honesty', 'Do not betray those who have betrayed you' ... these traditions and a great many others referred to the prophet are also among the general rules of Muslim law. This conception of good faith is essentially an ethical one and is elevated to an abstract and universal notion. It strikes us as being more akin to our mind than the feudal and Germanic conception of good faith springing from personal fealty. The system thus allows a wide scope to the human will, and attatches importance to the spirit rather than to the letter.

"Having as its scope social utility, Muslim law is essentially progressive, in much the same way as our own [1]".

I need here to assure that "Islamic legislation" has its own characteristics as follows :

1. It goes back in its general basis to God's inspiration, the koran and the Sunnah [2].
2. Its rulings are governed by the incentive of religion and ethics.
3. Its reward is both in this world and in the other world.
4. It has a communal tendency.
5. It can be developed to meet the needs of time and place.

(1) P.P. 304,305 from Oxford Book "The Legacy of Islam".
(2) The Sonnah means the sayings , the practices and the approvals of the prophet.

6. It aims at organising and facilitating life, public and private and happiness of mankind (1).

After these glimpses from Islamic legislations, I can say that Islam respects individual and religeous liberty; it provides for the freedom of thought and opposes slavery. It does not impose its teachings by force. It treats all people equally with love, charity and human feelings.

Islam - as will be more explained in next chapters - is the religion fit to rule humans, cure their ills, stop the wicked and soothe the ailing hearts.

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(1) P. 212 from "Islam and Humanity's Need of It" by M. Y. Moussa.

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CARE OF HEALTH

Care of Health

Islam takes a great care of health and physical ability.

Thus, the government - under Islam - is bound to guarantee for its citizens the basic necessities of life, food, clothes, and residence.

That is what God has guaranteed to our father Adam :

> "It is (vouchsafed) unto thee that thou hungerest not nor art naked,
>
> "And that thou thirstest not therein nor art exposed to the sun's heat." (20 : 118, 119).

These are the minimum necessities. But, a Moslem is apt to have more in order to keep himself in good condition to have the chance to carry out his obligations towards his Creator duly.

1. Cleanliness

Besides, Islam puts a series of preventive regulations which help one to escape many diseases.

This series starts with cleanliness which prevents many diseases and helps a Moslem to keep healthy.

Islam stresses the idea of cleanliness deeply and urges its followers to keep their bodies always clean as well as their souls.

The prophet says : "Cleanliness is half of the faith".

Cleanliness begins with the ablution which is a prelude to prayer.

Allah says :

> "O Children of Adam; Look to your adornment at every place of worship" (7 : 31),
>
> "O ye who believe, when ye rise up for prayer wash your faces, and your hands up to the elbows, and lightly rub your heads, (wash) your feet up to the ankles. And if ye are unclean; purify yourselves, and if ye are sick or on a journey or one of you cometh from the closet or ye have had contact with women and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks." (5 : 6).

According to these lines; a Moslem to perform ablution, he must wash:

1. his face,
2. his hands up to the elbows,
3. his feet up to the ankles,
4. rub his head lightly.

According to the tradition (Sonnah); he can add the washing of his mouth, nose, ears and neck. He, also, is advised to use the tooth brush before prayer as far as he can.

The prophet even went as far as instructing his followers to keep their finger nails clean and their hair tidy.

The ablution is done time after time with maximum five times daily. One cleanses the members of his body which are available more than his other parts, in ease for germs.

But when a man is unable to find water or when the use of water is harmful, he is enjoined to avail himself of pure earth, and this use of earth instead of water, is stated to be a means of purification. It is the purification of the soul to be ready for the greater purification during prayer.

The Moslem is supposed to wash all his body at least once a week especially on friday before going to the mosque. Cent, also, must be used if available on occasions of great gatherings as the friday prayer and clean clothes must also be put on.

A Molem, also, must wash his body after intercourse or wet-dream. A woman must, also, bathe after puerperium and menstruation.

Again, I must mention that the koran lays the greatest stress on cleanliness, and literally gives it a place next to godliness when it says: "O thou who art clothed ! arise and warn, and thy Lord do magnify, and uncleanness do shun" (74 : 1-5).

We are ordered to keep our houses clean and to avoid throwing any dirt in the streets or in the sources of water; well, river or sea.

2. Food

There are many other restrictive regulations aim at teaching man ways of clean living. "These regulations relate to

foods, drinks, dress and a number of other things and have both a physical and moral value. It is a recognized fact that the food which a man uses, nay even his dress, effects not only his constitution but also the building up of his character, and hence in a complete code of life it was necessary that men should be taught ways of clean eating, clean drinking, clean dressing, clean appearance and clean habits of all kinds. These regulations are sometimes obligatory but very often of a recommendatory nature [1]."

The first general rule regarding foods and which applies to drinks as well is laid down in the following words of the koran: " O mankind ! Eat of that which is lawful and good in the earth,and follow not the footsteps of the devil. Lo ! he is an open enemy for you " (2 : 168).

Therefore the first condition, of food and drink used, is that they are not prohibited. Then to be good is to be pleasant and pure or clean.

Then, we should remember always - as Moslems - that we must stick to moderation in every way of life as Allah says :

" Thus, we have made you a middle (moderate) nation" (2 : 143).

About moderation towards food, the koran says :

" And eat and drink, but be not prodigal. Lo ! He loveth not the prodigals". (7 : 31).

Any food, however good, is injurious to health if taken in excess. Moderation in eating is a guarantee of health.

(1) P. 727 From the book "The Religion of Islam" by Maulana M.Ali.

Overfeeding spoils the system, underfeeding undermines the health. Hence the direction is given"O you who believe ! do not forbid yourselves the good things which Allah has made lawful for you and do not exceed the limits". (5 : 87).

Yet, there are prohibited foods reported in the koran :

1- The animal which dies of itself (exept fish), the strangled, that beaten to death, that killed by a fall, that killed by being smitten with the horn and that which wild beasts have eaten of.

2- Blood, explained as" blood poured forth". Nowadays, we know that blood is the carrier of all kinds of germs and viruses.

3- Flesh of swine. It was proved medically that it harms human health. All these sorts of food are described unclean.

It is recommended, also, that hands should be washed before eating and after finishing. Begin eating saying "In the name of Allah", and thank God at the end of your meal.

Don't forget the golden rule said by the prophet : "We don't eat unless we are hungry, and when we eat we stop short of getting satisfied" and "make one third of your stomach for food, one third for drink and the last for breathing".

At last, eating and drinking in vessels of silver and gold is prohibited, because it is a luxury which can be enjoyed by the rich at the expense of the poor, and is against the equlatity preached by Islam.

3. Drinks :

" The drink prohibited in the holy quran is described under the name **Khamr** " **Khamara** originally means it veiled or covered a thing, and wine is called khamr because it veils the intellect. Khamr is differently explained as meaning what intoxicates [1]".

God says : " O ye who believe ! Draw not near unto prayer when ye are drunken, till ye know that which ye utter" (4 : 43).

But beside intoxication, alcohol has many other harmful effects :

1. It spoils many organs of the body and especially the liver and that is a great menace for health.
2. A loss of money.
3. It encourages one to commit a crime.

Shakespeare in his play " Othello" says : "I have a very poor and unhappy brains for drinking. I could well wish courtesy would invent some other custom of entertainment".

Here is another image drawn by the American magasine "Time" on 27th June 1988, of intoxication :

"on the field, the English national team played bravely and well against Holland before being eliminated by a score of 3-1 from the European championship soccer tournament in West Germany last week. Outside Düsseldorf's Rhein-

(1) P. 727 From the book "The Religion of Islam" by Maulana M.Ali.

stadion, however, England suffered a shameful defeat - at the fists and feet of its own unruly fans. After a weeklong rampage through four West German cities, about 250 English hooligans - some wearing T shirts reading Invasion of Germany 1988, others with their faces printed in Union Jack colours had been detained for drunkenness, looting and fighting. One Irish fan died, drowning in Frankfurt's Main River apparently while intoxicated.

" The rowdies left a trail of destruction that included dozens injured and hundreds of thousands of dollars worth of damaged property. Outraged, Prime Minister Margaret Thatcher told the House of Commons, "The scenes that we have seen on our television screens are a disgrace to civilized society and make us feel ashamed that any of our people were involved in them".

But still, the civilized society is drowned in Alcoholic drinks which were prohibited by Islam fourteen centuries ago.

To stop every cunning way to drink wine as a medicine or any other pretended use; the prophet says : "That of which a large quantity intoxicates, even a small quantity of it is prohibited".

He, also, says : "Wine is not a medicine but a disease".

Thus, nations on both sides of the ideological divide are beginning to clamp down on alcohol consumption, to reduce damage to machinary, prevent injuries and increase production.

Opium, hashish and many other drugs have the same

effect on mind and health. We hear of many many crimes committed by the gangs that work on this trade and the billions of dollars wasted for buying these poisons.

All this is proibited by Islam. The prophet says : "Every thing that intoxicates is prohibited".

4. Body Care

In addition to clealiness and the daily ablution to maintain it; Islam wants its followers to build and maintain a strong physical condition. The prophet ordered Muslims to teach their children swimming, horseback riding (driving in our time) and Archery (shooting a gun now).

He emphasized the point by saying : "A strong believer is better than a weak one". He himself practiced running in the desert and kept up his skills of riding, sword and spear handling and archery by regularly practicing them.

The prophet didn't forget the role of psychological fitness in his instructions to Muslims. He warned against jealousy, vanity,hypocricy and greed. Those green eyed monsters which reside in the heart and mock the meat they feed on, and lurk behind every tragedy in the history of man. He put it so precisly in these few wards : "There resides in the body is a piece of flesh (the heart) no bigger than a mouthful, if it is well the whole body is well and if it is bad the whole body is bad".

To enrich the heart and enhance the wellbeing, the prophet showed his followers by deed and by word how to be kind. He himself was fond of children and very kind to them. He was kind and merciful to animals of all species.

The tradition tells us of his blessing a sinful woman after knowing that she had saved the life of a cat dying of thirst. He extended this kindness and humaneness even to his enemies when he said : "Do not go on wishing to meet your enemy (on the battlefield) but pray that God may spare them from the killing in His own way and say "O God we are your servants and they are your servants and their destiny is in your hand to do with them what you wish".

5. Man and woman :

The relation between man and woman has been organised thoroughly in Islam. It laid down the best rules for family life as mentioned before; the relation between husband and wife, between the son and his parents. It encourages good relations between all the members of the society. Even the entertainment of visiting and festival meals are recommended. The koran says " It is no sin in you that you eat together or separately" (24 : 61).

It is, also, recommended that a servant may be seated at the same table with his master, or at least should be given of the same food.

These regulations aim to have a straight normal clean society of brethren.

6. Social Harmony :

The prophet implemented the koranic code of couduct and urged his followers to do the same. He asked a moslem to be kind to his parrents, protect his neighbour's rights and be very conscious of other people's feelings. He said: "Your removing a hazard from the road is a chrity, your

smile in the face of your br ther is a charity,....etc".

He also abhored severing relationship between kinfolks and urged everyone to visit the sick, support the needy, spare such other's embarassement, call each other by name, never backbite a fellow man and never enter someone's home uninvited. He succinctly summarized his mission in these words: "I came for the complement of good manners."

7. Going Astray

Let us now have a look upon what the worshippers of matter have done to humanity.

If we take adultery as an example. It is no longer a crime punishable by law in the west while Islam looks upon adultery as the most grave crime against society. It spoils matrimonial relations and undermines the foundations of the family.

Thus, Islam has laid down punishment for adultery and the accusation of adultery. God says : "The adulteress and the adulterer, flog each of them, giving a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement" (24 : 2).

And to assure more protection for the society against promiscuity, there is a severe punishment for false accusation of adultery :

"And those who accuse honourable women, then do not bring four witnesses, flog them, giving eighty stripes, and

never (After-ward) accept their testimony. They indeed are evil - doers." (24 : 4).

Now, let us think of the prophet words and his grave menace to humainty :

"No society allowing sexual promiscuity to be prevalent in its midst, will escape the agony of the destructive plague and the diseases unknown to their ancestors."

In a booklet published by "Concerned Businessmen's Association of the United Kingdom" titled "The way to happiness" Rule no. 3-1 says : " Be faithful to your sexual partner. Unfaithfulness on the part of a sexual partner can heavily reduce one's survival. History and the newspapers carry floods of instances of the violence of human passions aroused by promiscuity. "Guilt" is the milder evil. Jealousy and vengeance are greater monsters: one never knows when they will cease to sleep. A "Feeling of guilt" is nowhere near as sharp as a knife in the back or ground glass in the soup.

" Additionally, there is the question of health. If you don't insist upon Faithfulness from a sexual partner, you lay yourself open to disease. For a very brief period, it was said that sexual diseases were all under control. This is not the case, if it ever was. Incurable strains of such diseases now exist.

" The problems of sexual misbehaviour are not new. The powerful religion of Buddhism in India vanished from there in the 7th century. According to its own historians the cause was sexual promiscuity in its monasteries. More modernly, when sexual promiscuity becomes prevalent in

an organization commercial or otherwise, the organization can be seen to fail. No matter how civilized their discussions about it, families shatter in the face of unfaithfulness. The urge of the moment can become the sorrow of a lifetime ".

Islam has recognized this fact fourteen canturies before these sensible western businessmen decreed it as a way to happiness, and yet they stopped short of doing anything to halt the current state of sexual promiscuity in their societies. Islam's severe punishment for violating its code of sexual conduct is intended to preserve society, decency among its members and promote cleanliness and good health. The difference is that in Islam it is the law, in the west it is a mere advice.

The above mentioned saying of the prophet tells us of "The diseases unknown to their ancestors".

Some of these diseases discovered contemporarly include :

1. heart diseases.
2. Muscular dystrophy.
3. Nerves system troubles.
4. All kinds of psychological problems from depression to extreme cases of it.
5. Cancer; this malignant tumour which kills thousands of human beings yearly. Science is unable to find a way to cure it.
6. AIDS and it has various strains of virus, and each new strain evolves stronger than the previous one and very resistant to medication.

Shall we pose a little at the last one ?

Acquired Immune Deficiency Syndrome (A.I.D.S.)

It was defined in a brochure published by U.S.A. government as: "(AIDS) is a disease complex characterized by a collapse of the body's natural immunity against disease. Because of this failure of the immune system, patients with AIDS are vulnerable to unsual infections or cancers that usually pose no threat to a person whose immune system is working normally".

In another paper distributed by the "State of New York" stated that AIDS" causes the body to lose its natural defenses against disease. The body then becomes open to attack by a whole set of illnesses ranging from mild infections to life - threatening conditions".

In the above - mentioned brochure of the U.S. Government stated also, that "Aproximately 95% of AIDS cases in NEW YORK state have occured among the following groups of people:

59% - homosexual or bisexual men, 5% of whom have used intravenous (IV) drugs ;

31% - male and female IV drug users ;

2 % - female sexual partners of men with AIDS or at risk for AIDS ;

2 % - children who acquired AIDS at birth from infected mothers .

1 % - persons with hemophilia or others who received transfusions of infected blood or blood products.

Some 5% of AIDS cases cannot be assigned to these risk groups, but researchers believe that transmission occurred in similar ways. Some patients die before complete histories can be taken; others refuse to be interviewed".

And adds; "Cases of AIDS among homosexual and bisexual males are associated with sexual contact, specifically anal intercourse and other sexual practices which may result in semen-to-blood or blood-to-bood contact. Anyone who engages in such practices is at increased risk for AIDS, whether they are homosexual or heterosexual".

Besides any infected person - with no symptons of AIDS - may transmit the virus to another person.

Now, the American paper "Newsday" of march 17, 1987 said: "In 1986, the government's oft - quoted projections that more than 1.5 million Americans may already be infected with the AIDS virus".

On February 1988 the World Health Organisation reported cases of AIDS from 130 countries. In the words of the London Weekly Sunday Times : "It is the third world war".

On January 1988 it is reported that among the AIDS cases of men there are:

88% homosexual in Nederland

86% " " in U. K.

82% " " in Sweden and Denmark

75% " " in Germany

But, the most fatal danger of AIDS is that it cannot be discovered except after four weeks at least during which the

ill person spreads this incurable disease to every direction.

For this reason, those who carry the virus of AIDS are estimated as 3 millions in America and nine millions all over the world in 1987.

But, it started - as stated by researchers - seven years ago (1981) - in America and among homosexual people and from them it has reached another sorts of the people.

The brochure of the U.S. Government says, also : "Cases of AIDS among homosexual and bisexual males are associated with sexual contact, specifically anal intercourse. Anyone who engages in such practices is at increased risk for AIDS".

At this point, I was wandering, asking myself, "Can a disease stay in latency for more than three thousand years and suddenly appears once more?".

But, quickly I remembered the prophet's saying about "the diseases unknown to their ancestors".

The Koran says about the folk of prophet Lot:

"And Lot ! (Remember) when he said unto his folk : will ye commit abomination such as no creature ever did before you ?

" Lo ! ye come with lust unto men instead of women. Nay, but ye are wanton folk". (7 : 80, 81).

When the angels came to Lot and he was severely distressed because the rush of the people to his house:

"The messengers said : O Lot ! Lo ! we are messengers of thy Lord; they shall not reach thee. So travel with thy people in a part of the night, and let not one of you turn

round - (all) save thy wife. Lo ! that which smiteth them will smite her (also). Lo ! their tryst is (for) the morning. Is not the morning nigh ?

"So when our commandment came to pass We overthrew (that township) and rained upon it stones of clay, one after another, Marked with fire in the providence of thy Lord (for the destruction of the wicked). And they are never far from the wrong - doers". (11 : 81, 82, 83).

Then comes this dreadful menace in the words of Shueyb : "And, O my people ! let not the schism with me cause you to sin so that there befall you that which befell the folk of Noah and the folk of Hud, and the folk of Salih; and the folk of Lot are not far off from you". (11 : 89).

Because every people had a different kind of punishment. That is a true fact because :

" For to God belong the forces of the heavens and the earth ; and God is exalted in power, full of wisdom " . (48 : 7).

"And none can know *the forces of thy Lord*, except He. And this is no other than a warning to mankind". (74 : 31).

What a catastrophe can happen by wind or lack of rains or an earthquake or the locusts..... !?

AIDS is the new punishment for this era of sinners. It spreads anxiety everywhere.

A new American study has proved that there is a young man who commits suicide every 37 minutes as a result of pressure on nerves, drunkness or using drugs.

In America and Europe many clergymen approve this abnormal liberty of sex which is against nature and God's rules. They undertake the disgusting performance of marrying a man to a man.

This third world war - of AIDS - will cost America till 1991 sixty - six billion dollars (1).

"And how many a community revolted against the ordinance of its Lord and His messengers, and we called it to a stern account and punished it with dire punishment".

"So that it tasted the ill - effect of its conduct, and the consequence of its conduct was loss.

"Allah hath prepared for them stern punishment; so keep your duty to Allah, O men of understanding, O ye who believe ! Now Allah sent down unto you a reminder". (65 : 8, 9, 10).

Remmber, always, that the ordinances of God are inevitable laws exactly as those of nature.

There is no injustice here. The whole community participated in the crime by tolarating and encouraging it. Even laws were made to allow it.

It is a great punishment because the ill man knows that he is near death.

"Ye must long for death if ye are truthful.

"But they will never long for it, because of that which their own hands have sent before them. Allah is Aware of evildoers." (2: 94, 95).

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(1) C'airo American Cultural Centre.

If you were an adulterer, homosexual or drug-adict; you are surely in great horror. Fear and anxiety may be more painful than the disease itself.

Now, the most important thing is not to find a medicine to treat it but to find a way to prevent it from existence.

The way to get out of this dilemma is clearly described in the koran.

First of all, we must hope in the mercy of God. He promised it :

"Say : O my slaves who have been prodigal to their own hurt ! Despair not of the mercy of Allah, Who forgiveth all sins. Lo ! He is the Forgiving, the Merciful.

"Turn unto Him repentant, and surrender unto Him, before there come unto you the doom, when ye cannot be helped". (39 : 53, 54).

Then :

"Follow the better (guidance) of that which is revealed unto you from your Lord, before the doom cometh on you suddenly when ye know not". (39 : 55).

And here is the better guidance.

"And let those who cannot find the wherewithal for marriage, keep themselves chaste, until God gives them means out of His grace", (24 : 33),

"Tell the believing men that they should lower their gaze and guard their modesty; that will make for greater purity for them: And God is well acquainted with all that they do". (24 : 30),

"And come not near unto adultery. Lo ! it is an abomination and an evil way". (17 : 32),

and :

"O ye who believe ! Strong drink and games of chance and idols [1] and divining arrows are only an infamy of satan's handiwork. Leave it aside in order that ye may succeed.

"Satan seeketh only to cast among you enmity and hatred by means of strong drink and gambling, and to turn you from remembrance of Allah and from (His) worship. Will ye then have done?" (5 : 90, 91).

This guidance leads to a clean society and strong matrimonial relations.

The punishment for going against the ordinance is the right of a good community to keep itself safe and powerful.

The retaliation for homosexuality was mentioned in the prophet's words :

"Whom you find doing as Lot's people; kill the aggressor and his partner".

I don't think that there is any other way to escape AIDS catastrophe.

But, we still believe in God's promise to create on earth a medicine for every disease. It will be surely discoverd bt after horrible suffering and repent.

A final word to Western societies that tolerate these social atrocities in the name of personal freedom. But as it

(1) Now, we have idols of body, money and science.

has become obvious from hospital and government records, these crimes have gone far beyond personal limits to affect the lives of innocent children and unlucky blood receivers.

For those who choose not to believe in Divine punishment may be convinced of the gravity of the situation through less fantastic means.

Social scientists from M. Weber to Toynbee have postulated that the pattern by which a society conducts its affairs whether in peace or in war will determine to a great degree its survival and to even a greater degree the basis of its demise.

People seldom stop to explain why an object falls to the ground if left unsupported because the law of gravity is self evident. It is, however, equally precisely predictable and true that the breaching of a social law will precipitate a consequence in crime. And when a society as a whole turns a deaf ear to crimes committed even by a few of its members, it will end up as a whole paying for its silence in condoning those crimes.

God says :

"Those who love (to see) scandal published broadcast among the believers, will have a grievous penalty in this life and in the Hereafter : God knows and ye know not". (24 : 19).

This means - to believers - that man should therefore always be on his guard against traps of evil.



THE THEORY OF WEALTH

The Theory of Wealth

What is happenning in the world around us while the 20th century is approaching its end ..!?

Rich countries like Brazil and Bolivia went bankrupt by means of the dirty usery called interest.

The world is suffering fatally of the tyranny of cartels, trans - world companies and banks.

What happened on the black day 19th Oct. 1987 in the world of stock markets ?

In one badly indebted Arabic country, the losses of its banks and companies were over two billions and six hundred million dollars.

The losses in Switzerland market during the month of October 1987 were fourty - six billion dollars in shares only. One hundred and thirty banks went bankrupt in America.

But why this horrible crash of the stock markets all over the world ?

Is it due to the structural inbalances in the international economy ?

Or the over - raised prices of these securities dealt with at these markets ?

Or the unjust distribution of wealth that has allowed 1% of the U.S. population to possess about one third of the whole wealth of the nation ?

It is all these factors and many others summed up in the words of the Noble prize winning economist James Tobin,

himself a specialist in the field of finance :

"We are throwing more and more of our resources, including the cream of our youth, into financial activities remote from the production of goods and services. into activities that generate high private rewards disproportionate to their social productivity. I suspect that the immence power of the computer is being harnessed to this 'paper economy', not to do the same transactions more economically but to balloon the quantity and variety of financial exchanges.... I fear that, as keynes saw even in his day, the advantages of liquidity and negotiability of financial instruments come at the cost of facilitating n-th degree speculations which is short - sighted and inefficient [1]".

Where Islam stands in this chaos and among different theories of economy ?

Economics is the study of the human behaviour in production, distribution and consumption of goods and services. This economic behaviour is but a part of the overall behaviour of man. Therefore, economics must be part of religion.

To assure this idea God said to our father Adam :

" It is (vouchsafed) unto thee that thou hungerest not therein nor art naked, And that thou thirstest not therein nor art exposed to the sun's heat" (20 : 118, 119).

To avoid hunger, nakedness, the sun's heat and thirst, one must have food, clothes and house. These are the minimum necessities with which an Islamic government

(1) P.23 from the London magazine "Inquiry", December 1987.

must provide its citizens in order to be able to carry out Islamic laws.

This means, in practice, a good degree of social justice. But, how can it be achieved ? By a balanced approach to life.

Here we may quote some sayings of a group of learned men about it :

H.A.R. Gibb says "Within the western world Islam still maintains the balance between exaggerated oppossites. Opposed equally to the anarchy of European nationalism and the regimentation of Russian communism, it has not yet succumbed the obsession with the economic side of life which is characteristic of present-day Europe and present-day Russia alike. Its social ethics has been admirably summed up by professor Masignon :

"Islam has the merit of standing for a very equalitarian conception of the contribution of each citizen by the tithe to the resources of the community, it is hostile to unrestricted exchange, to banking capital, to state loans, to indirect taxes on objects of prime necessity, but it holds to the rights of the father and the husband, to private property, and to commercial capital. Here again it occupies intermediate position between the doctrines of bourgeois capitalism and bolshovist communism (1)".

Mr. D. DE Santillana says : "Islamic law favours every practical activity and holds in great esteem agriculture, commerce, and every kind of work; it censures all those who burden others with their maintenance, requires every man to

(1) P.P. 378,379 from the book "Whether Islam".

keep himself by the produce of his own labour, and does not despise any sort of work whereby man make himself independent of others. 'L' Islam est une religion d'hommes' says Renan. Considering its spirit, therefore, we see that the tendency of Islamic law is to allow human action the widest limits, and we may agree with the Muslim jurists, when they teach that the fundamental rule of law is liberty.

"But liberty cannot be unlimited. God has therefore set a bound to make it as beneficial as possible either to the individual or to society (1)".

S. Inamullah Khan - Secretary General of world Muslim Congress-says : "Capitalism in its nefarious form leads to monopolies and cartel and wealth becomes concentrated in the hands of a few individuals or at best in a few families. Marxism on the other hand is a mechanistic philosophy where man is but a part of the machine called the state. Islam neither believes in the former nor in the latter attitude of life. In Islam the consideration of man is the highest consideration. In Islam economic values are based on moral and spiritual values. In Islam man is neither an automaton nor an impersonal being subject to same dialectic materialism, nay he is the very apex of creation to which everything in the universe is subservient. Islam does not teach man to be so self-centred and so self-possessed as to become the very symbol of diehard individualism, nor does Islam want man to be lost in the fathomless sea of collectivism. Islam strikes a balance between the Individual and the Society and

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(1) P. 289 from Oxford book "The Logacy of Islam".

makes one complimentary to the other. Islam does not divide man on the basis of class and therefore, does not base history on class-struggle. In Islam the only yardstick which differentiates man from man is one's piety and righteousness.

" Islam brings a harmonious blend between one's duties to one's self, one's duties to Allah and one's duties to fellowmen. The above combination chisels off any sharp edges which may come in the way of a healthy and poised growth of human society. Nay, it helps in the building up of a healthy classless society of equals and brothers.

" The Islamic socio-economic order is a system which is bound to give birth to a welfare society where nobody would be too rich to become tyrannical and nobody would be too poor to go begging. Islam, through its balanced approach to life, does not allow lopsided growth of human society but builds up, without regimentation, organised social welfare communities all over the world by doing away with economic maladjustments. This does not mean that Islam believes in equal distribution of wealth. Islam only wants to end oppression and exploitation by demanding equitable distribution of wealth as far as possible.

" Islam by its war on poverty and destitution on the one side and on its insistence with regard to the circulation of wealth on the other provides a positive answer to the challenge both of Capitalism and communism. Islam is neither of the two, it is a class by itself [1]".

Shaikh M. Abou Zahra says :

(1) P. P. 5,6 from an introduction to "Islam Versus Capitalism and Marxism" by Dr. M. Dawalibi.

" Social justice is meant to enable every capable person to work according to his ability, to afford him the suitable opportunities for the development of his latent faculties, and to place the right man in the right place. It also means to provide properly for the disabled, and render economic aid to the socially maladjusted young and old, so that they may live a decent life.

" Social justice, however, does not imply absolute equality of all men. It only implies equality of opportunity for all, so that each may receive such education as develops his latent faculties and do the work for which he is equipped. To place the right man in the right place is the sound social organisation in which all talented persons are engaged in appropriate work.

" Social justice does not involve the abolition of poverty but aims to increase production, engage all idle capacities, and alleviate mental and material sufferings, so that the poor may not bear malice to the rich or lack the primary necessities of life such as food, clothing and dwelling.

" It is impossible to abolish poverty or achieve equality between all men. Poverty and wealth will never disappear as long as people differ widley in their capacities and talents (1)".

But, how can Islam achieve this good degree of social justice practically ?

1. Islam prohibits usury.

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(1) P. 453 from the book of "The Third Conference of the Academy of Islamic Research".

2. It collects alms (Zakat).
3. Work is a duty in Islam.
4. Spenthrift is against society.
5. It lays down the rules of social solidarity.

But, every activity must be firstly in the way of God. Islam asks human beings to submit themselves wholly to God and to spend all their lives and powers striving in worshipping(1) Him, as He says :

" Say : Lo ! my worship and my sacrifice and my living and my dying are for Allah. Lord of the worlds. He hath no partner. This am I commanded, and I am first of those who surrender (unto Him)" (6 : 163, 164).

This is the ultimate aim of a moslem. It goes through the way of life that has God's consent as its goal.

This means that the material world is a way to God according to Islam. Buildidng, improving and enjoying material life are in themselves means to obtain God's pleasure and abstention and withdrawal from life are condemned sins. Consequently, although the purpose of life is to succeed in the hereafter, yet success cannot be achieved by forgetting everything about this life.

Accordingly the Islamic economic ethics see in wealth a means of human satisfaction, and an increase in the capacities of man for a better service to God.

Material life is a gift from God to be utilized. It is sinful

(1) Labour is a sort of worshipping in Islam and the most important one.

not to utilize what God has given us. Thus, Islam considers as a part of worship the acts of production, distribution and consumption.

Material life is a gift from God, also, means that all this world is owned by Him, property and all wealth resouces. Thus, the right of man on things is limited and not absolute.

Therefore, ownership in Islam is of utilization and not of a possession kind. It exists if the thing owned is utilized for its purpose. And if it is not utilized for its purpose, then the right of ownership should not exist.

Besides, natural resources, like water and petrol, according to many moslem scholars, connot be a private ownership. They must be owned by the government in order to be for the total altogether, for the benefit of the whole society.

Another important basis in Islamic economics is the belief in the day of Judgement. Thus, when a moslem wants to do something; he will compare benefits and costs of any choices of action. In his mind, the future outcome consists of what comes before death and what comes in the life hereafter. This idea extends the time horizon of any set of actions or choice of behaviour which will be according to the rules of Islam.

Moderation is another pillar of Islamic Economics. A moslem is ordered to stick to moderation in every aspect of life especially in spending his money or wealth.

This concept of moderation implies considering consumption not as an end in itself. So one consumes as

much as he needs and as much as it is convenient. One does not consider it a gain to consume more. He is just an agent to manage his property which is in fact God's property.

The economic theory in Islam had been put into practice for thirteen centuries. It was a great success.

Its basis is nearness of incomes by distribution and re-distribution of wealth.

It reaches this aim by means of three factors :

1. Inheritance law :

Islam ensures to the worker the reward of his work, great or small, in accordance with the merit of work.

Private property is the natural result of industrious work.

Thus, Islam respects private property as a means of protecting one of the most important motives of work and life.

It is an instinct in man to look forward to immortality on earth. It is felt in his heart when he sees his children and grandchildren who carry his name. He endeavours to save for them.

These savings are an important factor of development and are the subject of inheritance. Yet, we must remember that recognition of private property when it comes through lawful means only because, property must be productive and of public interest and it must not be harmful to others.

Thus, the moral and legal worth of man is based upon and in proportion to his usefulness to others. The prophet says: "Those who are best that are the most useful to God's sons (The people)".

At the same time, inheritance is the means of distributing and redistributing of wealth in Islam due to the fact that the wife, the sons and the daughters have shares in the father's wealth. If the father has no children, then his wealth is inherited by his wife, his father, his brothers and sisters.

Inheritance is a means of dividing wealth to avoid its accumulation in few hands, a thing which leads to caste feuds.

And at the same time, it is an important motive for work which is sacred in Islam. The koran is a continuous summon for work and finding out the secrets of nature and its hidden treasures. And the wage of the worker is also sacred.

The prophet says; "Give the worker his wage before his sweat is dry".

Because Islam considers every function to be in the way of God. And what is in the way of God must be duly rewarded. Even if you are going to build a factory; your first intention must be to render a service for society and to give an opportunity of work for several individuals - brothers in humanity - and families, then comes the goal of profit.

2. Prohibiting Usury :

One of the mottoes of Islam is; "Money cannot breed money without the toil of work".

Usury is a profit without toil and Islam says. "No gain without labour".

God says "Allah hath blighted usury and made almsgiv-

ing fruitful. Allah loveth not the impious and guilty."(2:276).

The usurer is compared - in the koran - with this whom the devil has prostrated by his touch, so that he is unable to arise. He grows in selfishness until he is derived of all sympathetic feelings.

By usury - or money interest - seventy percent of the wealth of the world has been accumulated in the hands of a few individuals. They urge governments to wage wars for their own benefits. They cause industries to stop in some nations to increase unemployment and plant chaos ... They are behind many vices. They throw the seeds of hatred among the peoples everywhere.

Then, usury moreover promotes habits of idleness, since the usurer instead of doing any hard work, becomes like a parasite living on others'.

God says :

"Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by his touch. That is because they say : Trade is just like usury : whereas Allah permitteth trading and forbiddeth usury". (2 : 275).

Trade is not usury. It is a great service for the society. It needs a lot of labour, transport, exhibitions, workers etc... It is considered an important pillar of economics in Islam. It is counted to be nine tenthes of the means of living. Thus many strict rules have been laid by Islam to sustain honest dealings in business transactions.

The prophet says "If the two parties speak the truth and

make manifest every detail, their transaction shall be blessed but if they conceal and tell lie, the blessing of their transaction shall be obliterated".

Withholding food-stuffs so that they may become dearer is prohibited and so the booming of prices in general.

Regulations have also been set up for international trade with the aim of maintaining human fraternity. Monopoly of any kind is forbidden to ease means of living for all peoples.

How, then can we compare trade with usury as is said by some usurers till now ?

There is no sin more grave than usury in Islam. God has not threatened with war in the whole koran except in case of usury.

"O ye who believe! Observe your duty to Allah, and give up what remaineth (due to you) from usury, if ye are (in truth) believers".

"And if ye do not, then be warned of war (against you) from Allah and his messenger" (2 : 279).

Fourteen centuries later. Lord John Maynard Keynes the contemporary reformer of capitalism says :

"Thus, it is to our best advantage to reduce the rate of interest to that point relatively to the schedule of the marginal efficiency of capital at which there is full employment.

"There can be no doubt that this criterion will lead to a much lower rate of interest than has ruled hetherto; and so far as one can guess at the schedules of the marginal efficiency of capital, corresponding to increasing amounts of

capital, the rate of iterest is likely to fall steadily, if it shoud be practicable to maintain conditions of more or less continuous full employment....

"So..., the growth of real capital is held back by the money-rate of interest, and that if this brake were removed the growth of real capital would be, in the modern world, so rapid that a zero money-rate of interest would probably be justified, not indeed forthwith, but within a comparatively short period of time[1]".

Here, keynes sees that money-interest hinder development. It does not encourage businessmen to join more enterprises because interest will devour their efforts. Thus, unemployment increases as the case is now (1988) in Europe and America and some of our brothers suffer from poverty everywhere especially in underdeveloped countries.

From ethical point of view, usury is greed and avarice and exploitation. These are contrary to good ethics and the rules of human behaviour. The usurer exploits the needy for his need of money. The borrower will never be pleased.

Usury sows the seeds of hatred and rancour in the society and severs the fraternal and cooperative relation among the people.

Islam gives more consideration to the good loan without interest than to almsgiving. It is related that when the prophet ascended to heaven, he saw written on the paradise

(1) P. P. 357, 375 from "The General Theory of Employment, Interest and money" by J.M. Keynes".

gate " For almsgiving ten times the like thereof, and for the loan eighteen times". He asked Gabriel; "How is it that loan is better than alms ?" Gabriel answered; "Because he who asks for alms asks what he has (as his right) but the borrower does not borrow save for a real need".

3. The Alms (Zakat) :

Islam put the first law in history for social welfare. It allocates an independent budget for the poor by means of collecting Azzakah; the alms.

The alms are due from ten golden sterlings or their equivalent in money saved for a year and are more than one's needs.

Thus, it is collected from a great number of the people in the community. It is 2.5% of the capital if it were in money or merchandise of trade. It is 20% of minerals, 5-10% of agricultural products.... etc. etc..

The government is bound to collect the alms and spend them through channels appointed by God :

"The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah and (for) the wayfarer; a duty imposed by Allah. Allah is knower wise". (9 : 60).

Because it is the duty of the government to provide properly for the disabled such as men of old age, weak women, orphans and invalids. The prophet says, "Anyone who leaves wealth, his wealth shall go to his heirs; if he leaves nothing to his heirs, I shall support them".

The debtors are given from the alms because Islam wants debts of unable debtors to be guaranteed by the government. These debts must not be the result of fraud or bad behaviour.

Same thing must be done in the case of death if the bequeath left is insufficient. Debts guarantee provides stability and assurance for credit in the Islamic economy. Markets will avoid chaos and distrubance.

But, alms in Islam are not mere charity. They are a completion of the prohibiting usury's law. In other words, alms are the integral factor of Islamic economy.

Because, if money is kept in a bank to remain stagnant without interest it will diminish every year by alms.

Besides, Islam does not approve hoarding idle money. God says :

"They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammed) of painful doom".

"On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them) : Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard". (9 : 34, 35).

Islam considers any sort of wealth a national asset. It must be at the service of the community, in the field of work whether cultivating land or reforming the desert or building factories or any other sort of investment to increase the national income and give new chances of labour for human brothers.

Man has not created water, oil, coal, gold, air, seas or any other source of wealth. He is an agent in his wealth which is God's property in reality. Thus God says :

"Believe in Allah and his messenger, and spend of that whereof He hath made you trustees.: (57 : 7).

At last, alms increases the number of consumers. It creates a new power of consumption which will help to increase economic activities for the good of the whole society.

The economic theory in Islam is a part of a complete set of codes for the whole life that are able to solve human problems.

Shaikh M. Abou Zahrah says : "The great powers are now armed to teeth. So horrible are the catastrophes that befall weak nations at the hands of the strong that people denounce them vehemently. Further more, wealthy countries throw the surplus of their cereals and crops into the sea[1] while others suffer from famines.[2]. Economic aids are now intended to be a means of political baragaining. The principle that policy has no conscience, has become a commonplace nowadays. Is there any remedy for this state of affairs ? Is there any means of reviving the power of virtue among mankind ? The best answer, in my view, is Islam which unifies mankind in all countries and bases hu-

(1) A sinful act according to Islam.
(2) What conscience has a president or a king and how he feels while seeing his people thrawing the wheat into the sea or burning their crops while millions of human beings dying of hunger everywhere in the under-developed world ? Is he, then, doing for peace on earth or for fire and chaos ?

man relations on cooperation, friendship, tolerance, mercy, and justice. It prohibits exploitation and monopoly. It enjoins us to unite not to divide, to be kind to the needy, not to desert them, to be merciful not to be cruel."

"We must adhere to true religion which establishes justice and equity and bases all human relations on high morals (1)".

Islam strives to limit and lessen material differences among the people. It endeavours to lift up the standard of the poor on one hand while it closes the causes of capital inflation on the other on basis of its moral and civil laws.

Thus the prophet says :

"He is not one of us who sleeps the night knowing that his neighbour is hungry " and " People are to share three things; fire, water and herbs".

All moslem thinkers, throughout history, accepted the generalisation of this statment to include all natural resources to be under collective ownership. If this idea is carried out; we shall live in a happy world because there is plenty of everything... of every kind of wealth in the world.

Scarcety of resources is but a superstition propagated by man's minor thought.

Control of Dealings (The Hisbah)

The Hisbah is a governmental institution that was formerly practiced by Muslim societies since the time of the Prophet. It is a control agency on the market. A control

(1) P. 496 from the book of "The Third Conference of the Academy of Islamic Research".

that makes sure that there is no violation of the moral rules in the market, there is no monopoly in the market, there is no violation of the consumer's rights or of the health and safety regulations. It is usually independent from the judicial authority as well as the executive branch of the government [1].

The Mohtasib - the controller - used to punish at once anyone who commits any of the abovementioned disagreements. For this reason, he was chosen from learned and pious people.

Islamic Banks

Interest is prohibited on deposits and loans, whether these loans were for consumption or investment loans.

The prohibition of usury is in essence a rejection to any form of transaction that throws the risk totally on one party leaving the other with assured gain. It, also, means that in order to gain a share in the output, one has to participate in the production process as a factor of production and money is not a factor of production by itself. Money must join labour to achieve production.

But, banks have become an essential institution in financial transactions all over the world.

Then, what is the Islamic solution or substitute for them?

Islamic banks; a new experiment has started in Egypt in 1963.

The Islamic bank has become a modern style of the func-

(1) P. 51 from Indiana magazine "Al-Ittihad" Jan. 1978.

tion of the Islamic economic system. The dealings of this bank are for moslems and non-moslems equally.

The important characteristics of this bank are :

1. To refrain from giving and taking interest and avoid every hint of usury. Next to this, the following merits will result :
2. Directing efforts towards development and social progress through the investment approach.
3. Bringing back into consciousness the ordinance of alms and restoring properly the fulfilment of its economic and social role.
4. Participation-financing becomes the basis of all its dealings.

All transactions must be entirely free from usury or exploitation. Participation - financing is a contract known in Arabia before Islam and it was approved to be a good Islamic contract. It is called in Arabic "Qirad".

Qirad is a partnership between two persons :

1. One who invests the capital.
2. The other - enterpreneur or manager - who undertakes the responsibility of managing the project but has no capital or may have a share of the capital.

The main conditions laid by Islam for this contract are :

1. The loss to be taken from the capital only. In this case the other partner will lose the reward of his work.
2. The profit will be divided between capital and labour

at fixed percentage to each party.

3. If a fixed amount of the profit is stated beforehand to any partner; the contract becomes unlawful.

This contract introduces the owner of the monetary capital as a partner rather than a lender. He is a partner who carries the risk of the economic activity as well as the concern about its success.

This is exactly the main idea of the Islamic bank philosophy which we mentioned as the participation - financing.

This means that the Islamic bank does not create money which is the main activity of traditional banks. They open credits and overdrafts and other sorts of facilities which lead to inflation.

The interest rate and the growth of the money supply have directly helped to create the evils of inflation and a mounting public debt. Each step constitutes a link in a chain of evil consequences for it goes without saying that the increase in public debt, the irrational expending and the increase in the money supply are causes of galloping inflation in all countries.

It has become clear to all economists that the root cause of several apparantly incurable economic ills is the existence of interest rates.

Lord J. M. Keynes (1) advised in his theory that this rate should be reduced to zero in order to achieve full employment and better development. But, till now, the economists struggle vainly with what they consider to be the causes of

(1) A contemporary famous economist of capitalism Theory.

inflation; the increase of public debt, the growing money supply. etc....

The world is running towards an economic catastrophe as a result of its domination by interest - bearing financial institutions. The remedy lies in keeping away from usury in compliance with God's ordinance :

"O ye who believe ! Fear God, and give up what remains (due to you) from usury, if ye are (in truth) believers. And if ye do not, then be warned of war (against you) from Allah and His messenger. And if ye repent, then ye have your principal (without interest). Wrong not, and ye shall not be wronged". (2 : 278, 279).

The Islamic bank by using praticipation - financing, deals with real money and essential goods needed by the community. It does not deal with overdrafts and bank facilities.

It aims at :

1. Putting the divine order of prohibiting usury into execution.
2. Administering justice and preventing exploitation.
3. Causing human labour to stand out in banking activities as a source of income.
4. Putting an end to incompatibility of belief with the systems applied in Islamic societies.
5. Matching individual's activities to Islamic principles.
6. Investing the funds of alms as a solution to economic and social problems especially in the way of free- interest loans.

Besides, Islamic bank does not consider the profitability of the projects as the main criteria but, the socio-economic effects of the projects are as well important to the bank. Thus, if a project is not profitable enough (at least in the short term) to attract private sector but according to bank's studies; the project is socio-economically feasible, the bank will fund the project at suitable conditions. This is an important step towards social justice and to achieve development.

This experiment of Islamic banks has proved to be a great success. It is only one small act of a whole theory of Islamic economics which is able to cure the world of its economical problems.

❁ ❁ ❁

RELIGION OF PEACE

Religion of peace

"O mankind ! Lo ! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the most honoured of you, in the sight of Allah, is the most rightous. Lo! Allah is knower, Aware." (49 : 13).

This is the true motto of Islam...

All human-beings are brothers; descendants of Adam. God says : "The believers are naught else than brothers. Therefore make peace between your brethren and observe your duty to Allah that haply ye may obtain mercy" (49 : 10).

Islam is truly a religion of peace. It is a clear proved historical fact.

Islam laid the basis of a unification of humanity of which no other reformer or religion has ever dreamed of, brotherhood of man which knows no bounds of colour, race, country, language or even of rank,... of a unity of the human race beyond which human conception cannot go. It not only recognizes the equality of the civil and political rights of men, but also that of their spiritual rights.

The koran says : "all men are a single nation".

This is its fundamental doctrine.

Thus, it is only in the Islamic world that distinctions of colour and race were blotted away. But, Islam is an international religion. It is only before the grand international ideal of Islam, the ideal of the equality of all races and the

unity of human race, that the curse of nationalism which has been - to a great extent - responsible for the troubles of the ancient and the modern worlds, can be swept away.

Because, in Islam, "international relations are based on equity, and any agreement among states that infringes upon justice, is not tolerated. In Islam intolerance is frankly rejected, as stated in Sura : The Bee (XVI, 90). "Lo! Allah enjoineth justice and kindness, and giving to kinsfolk and forbiddeth lewdness and abomination and oppression. He exhorteth you in order ye may take heed".

"Any agreement or alliance that is based on unjust terms and exploitation of the weak by despoiling them of their land, is considered non-existent in Islam because it rests on sin. The prophet definitely said in this connection, 'Any peace (alliance) is acceptable except when it allows what is prohibited or forbids what is lawful(1)".

Islam is the last religion and has been revealed for all humanity. It propagates from the beginning the grand idea of unifying the whole human race and gathering it together under one banner. It was able - for sometimes - to sweep away all geographical limitations, all bars of colour and race and lay down the basis of human unity from the Atlantic to the Pacific oceans.

We can still hear the echo of these ideas at pilgrimage when moslems from all over the world come to Mecca. There, pilgrims see the traces left by Abraham the father of prophets. They grasp more fully the unit of all Messages

(1) P.P. 347, 375 from the book of "The Third Conference of the Academy of Islamic Research", Abou Zahra's paper.

and the unity of human kind across ages.

During pilgrimage, all stand on the same footing, wearing the same clothes made of the same material. During these days, all social and racial differences disappear and the pilgrims feel that they are one nation indeed.

Islam is a fervent call for friendship and love on the basis of human fraternity.

God - as mentioned before - likes different nations to know one another for :

a) Getting together in frienship leads to peace,

b) It helps man to make better use of the wealth of the earth through cooperation and exchange.

c) It leads to human reciprocal respect.

Thus, friendship is the basis of human relations whether between individuals or communities. The law of justice must overrule all relations whether between moslems or non-moslems or even warring enemies.

God says "O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is informed of what ye do" 5 : 8) and;

"Allah does not forbid you to be kind and equitable to those who have neither made war on your religion nor driven you from your homes. Allah loveth the equitable". (60 : 8).

Justice must govern international relations as any other

human relation. Virtue has one criterion. It cannot justify the tyranny of the power over the weak.

Thus, pacts, pledges and treaties are sacred in Islam. God says :

"O ye who believe : Fulfil your undertaking (5 : 1),

"Fulfil the covenant of Allah when ye have covenanted and break not your oath after the asseveration of them, and after ye have made Allah surety over you, Lo! Allah knoweth what ye do". (16 : 91).

Of the first pacts made in Islam was that one made by the prophet on reaching Madinah, with the Jews, providing for cooperation, good will, protection of virtue, fighting evil, safeguarding Al Madinah from aggression. Its aim was peaceful co-existence in Madinah.

The prophet, also, made a number of alliances with the Arab tribes to drive them towards more cooperation and peaceful life.

"Since individual and international relations should be based on mutual amity and co-operation, it naturally follows that, in these relations, peace should be the rule, war being only an exception. For this reason Islam calls on all Moslims to adhere to peace, as is testified by the verse. "Believers, enter in peace whole heartedly and follow not the footsteps of the Satan, he is your sworn enemy" (2 : 208). In case they are forced into war, Moslims should suspend hostilities whenever the aggressor shows inclination towards peace, for thus says Allah:

"If enemy incline towards peace, do thou incline towards

it and trust in Allah(1)". (VIII : 61).

Because it is a religion of peace. It wins always in peace time. Many individuals, now, in America and Europe join Islam without any preaching.

Islam has reached the far corners of the world, east and south Africa, Malaya, China, etc. etc... without waging a sword but by the good example of a true moslem.

The spread of Islam by force is a thing of which no trace can be found in the Holy Koran. Nay, the holy book lays down the opposite doctrine in clear words: "There is no compulsion in religion" and the reason is added : "The right way is clearly distinct from error". (2 : 256) This verse was revealed after the permission for defensive war had been given, and it is therefore certain that the permission to fight had no connection with preaching religion.

The permission as stated in the Koran is "Fight in the way of Allah against those who fight against you but begin not hostilities. Allah loveth not aggressors". (2 : 190).

It is a fact that the holy koran never taught such aggressive doctrine, nor did the prophet ever think of it.

But, when war is inevitable, the moslem is bound to follow the human rules laid down by Islam.

The prophet used to order his army before going in the battle: "Do not be treacherous, do not massacre, do not kill the old, the woman or children. Do not cut down palm trees or any other fruit - bearing trees. Do not kill a sheep,

(1) P.460 from the book of "The Third conference of Islamic Research", Abou Zahra's paper.

a cow or a camel but for your food. You will pass by certain people who are devoted **to their monastries (i.e. monks), leave them in peace.**"

Thus, when the moslem army approached the Jordan valley, its christian natives sent to the commander of the army saying to welcome him : "O moslems, you are nearer to our hearts than the Romans though they are christians. You are more faithful, more indulgent, more kind, just in judgement and you are better, certainly, as governors."

Islam orders us for the sake of peaceful coexistence among the peoples of the world to treat non-moslems well and to be human in our behaviour to them as to holders of Islam.

The Caliph Omar Ibn Alkhattab made pensions from the treasure of the moslem state for the old and weak jews and christians living in his country.

In the koran we are asked to say to them : "We believe in the revelation which has come down to us and in that which came down to you. Our God and your God is one, and it is to Him we bow in Islam".

In brief, Islam aims at peaceful co-existence in the world by respecting treaties and pledges, keeping good neighbourhood with all nations and avoiding intervention with the freedom of others.



Conclusion

World problems today, whether in the economic, social or political fields, are due to the struggle to monopolize the wealth of the earth, so as to serve the interest of a limited number of countries by ruthlessly exploiting other less fortunate nations.

Treaties that are broken or made to be broken fail because of such mad competition among nations to own larger areas and to possess greater wealth. Such an attitude is clearly described in the Koran".. making your oaths a deciet between you because of a nation being more numerous than (another) nation. Allah only trieth you thereby, and He verily will explain to you on the Day of Resurrection wherein ye differed." (16 : 92).

Thus it becomes clear that our contemporary problems are due to the lack of human honest conscience, and the fact that strong nations look upon weaker ones as their rightful victims, and the general belief that war means either the annihilation of the weak, or keeping them within a low standard of living, while the strong keeps for themselves the right to enjoy the comforts of prosperous life.

To cure this dishonest human conscience, it must be disceplined. Yet, neither the wise sayings nor the ethical theories can be effective in this respect.

Science, the new idol, cannot, also do anything to cure this conscience because science can only develop the power to think and to comprehend both of which develop the capacity to create and one can create the good and the evil.

But, in our age evil is more available. Man has created big idols of science and money. He forgot Allah. He is living at a loss because he has lost the aim of his life, and indulged in worshipping his hand-made idols.

Now, the world is in a dire need of a spiritual power. The power of a religion whose precepts embrace all forms of human activities, a religion which is not limited to the relation between man and his Creator, but one that organises human relations in accordance with God's will; a religion that makes man feel God's presence in his shop, field, factory, office or leisure gatherings; a religion that tells the warrior kill only those who fight against you, avoid gratuitious destruction, don't cut the trees or uproot the plants, don't make mischief on the earth, because God does not love evil-doers.

This religion is Islam which considers that human - beings are created on an equal basis of love and brotherhood.

Its aim is Allah ...

Thus, it is flourishing in spite of every obstacle...

America is the greatest power of christianity. It sends hundreds of thousands of preachers all over the world to convert people to christianity.

But, within its bounds; Islam flourishes and is gaining new land everyday without any preachers.

The same happens in Europe.

Is it not a proof of Islams rationality ?

Is it not a proof that Islam is the only way out of anxiety

that overtakes the world ?

Can we bear in mind Mohammad"s (P.B.H) words : "You shall not enter heaven untill you believe, and you shall not believe untill you love one another", to live in peace ?

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